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alleged, and justice was warped by unconscious judicial bias, by respect for precedent, or by legal fictions. The courts, while generally honest, have in his opinion given good grounds for popular discontent and suspicion.

Mr. Abbott's book is as clear as Euclid. On the whole, he makes it tolerably plain that a more thorough application to the law of the principles of ethics and logic—an application that might be feared as merely academic—would simplify difficulties and secure the ends of justice. In general, his arguments commend themselves to common sense.

CERTAINTY AND JUSTICE. By FREDERIC R. COUDERT. New York and London: D. Appleton and Company.

This series of essays upon the conflict between legal precedent and the demand for change in the law to meet changes in social conditions and in public opinion suffers from a certain lack of unity, and contains rather more of the sort of historic discussion dear to the heart of the lawyer in love with the lore of his profession than is quite acceptable to the general reader. Certainly discussions of the status and rights of aliens and of the progress of international law in the treatment of political crime seem rather remote from popular interest.

The central thesis of the book is that "the courts are constantly oscillating between a desire for certainty on the one hand and a desire for flexibility and conformity to present social standards on the other. It is impossible that in a progressive society the law should be absolutely certain; it is equally impossible that the courts should render decisions conforming to prevailing notions of equity without thereby causing a considerable degree of uncertainty." Codification is not the remedy, for the problem usually to be solved is not what rule the law prescribes, but which of several rules applies to a given case.

The law does and must change through application to changing conditions. As an instance of "constitutional development, the evolution of the conception of the right of trial by jury is traced. Regarded originally as an inalienable right, trial by jury has at last been declared by the Supreme Court of the United States to be a mere mode of procedure. As suggestive of change in another direction, the author, comparing the French criminal procedure with our own, finds advantages in the inquisitorial system and questions the wisdom of the principle that the accused need not testify. Discussing the troubled subject of the Sherman Law, Mr. Coudert finds the "rule of reason" not impossible of fairly uniform application. The true meaning of the Act as interpreted by the courts seems to be "that all contracts and combinations which directly tend to restrain trade are unlawful, and that all attempts to monopolize, brought about by whatever methods, old or new, are equally within the statute." As to the charge of vagueness, the author reminds us that "one is forbidden under severe penalties from driving negligently along the highway, and it is for the judge to charge the jury what constitutes negligence." In a later chapter the almost incredibly medieval story of the progress of the law regarding "riparian rights" certainly illustrates the perversion of precedent, though the subject seems not of first-rate importance.

Mr. Coudert does hardly more than restate problems, but he who makes vital problems appear, as they so often are, matters for gradual adjustment and adaptation rather than for cocksure remedies, performs a real service.

THE COUNTRY CHURCH. By CHARLES OTIS GILL, AND GIFFORD PINCHOT. New York: The Macmillan Company, 1913.

Apart from statistical matter, which deserves careful study upon the part of those specially concerned in the problem of the country church, this little book may be read through in half an hour, and it is well worth reading by any one who feels the least interest in the general welfare. That the church as a whole, and the country church in particular, is losing something of its former influence is no doubt generally suspected, but few, perhaps, appreciate the importance of the church in country life or the significance of its apparent decline. In his introduction to the volume under consideration, Gifford Pinchot describes the plight of a country community which had been without a church for more than twenty years. The moral and social laxity of this community was flagrant. "Disbelief in the existence of goodness appeared to be common, public disapproval of indecency was timid or lacking, and religion was in general disrepute. Not only was there no day of worship, but also no day of rest. Life was mean, hard, small, selfish, and covetous. Land belonging to the town was openly pillaged by the public officers who held it in trust; real-estate values were low; and among the respectable families there was a general desire to sell their property and move away. When a church was organized, "the change which followed was swift, striking, thorough, and enduring." Comparison of this churchless community with those which keep up a considerable, though lessening, interest in religious matters, points an obvious moral.

The Country Church is published under the authority of the Federal Council of the Churches of Christ in America, and the investigation whose results it embodies grew out of the work of the Commission on Country Life. The method of the investigators was thorough, and, so far as it could be tested, proved exact. The inquiry was limited to two counties—Windsor County, Vermont, and Tompkins County, New York. Within these counties information was gathered upon a large number of specific points, showing the altered conditions that have come to pass in a period of twenty years. Of the questions studied one of the most difficult, as well as important, was that of attendance; for it was found necessary to draw the line sharply between church attendance and church membership. In an effort to answer the question as to the relative increase or decrease of church attendance, recourse was had to the tax list of the county, and, by this and other means, fairly complete lists were obtained of the families living in the county at the beginning and at the end of the chosen period. Carefully selected persons from each church then went over the lists, recording the church-going habits of each member of every family, and the estimates formed in this way tallied almost exactly with the records of counted congregations, of which not a few came to light during the progress of the investigation: in Windsor County such records were found for thirty-five churches.